

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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### A Word from Maebashi.

First impressions, after six months of life in Japan, have somewhat lost their sharp edges. I no longer stare at the pickaback babies, nor listen to the squeak of the *geta*, nor do I mind adding, through my queer clothes, to the gaiety of the nation. Perhaps I, too, do my full share of staring, for I cannot help being interested in the radiant charm of Japan, and in the development of this active, virile race. Especially am I interested in the effect of Christianity on the needy spiritual life of the great mass of the people. At first, I must confess, I was disappointed. Considering the immense amount of generous, willing service, the trained intelligence, and the cheerful self-sacrifice of the missionaries, the large expenditure of time and money, which has been poured out on the nation, the

result, to a superficial observer, seemed inadequate. I lived in Grumbleville Alley, but it was not long before I moved to Thanksgiving Avenue, for I began to recognize the leaven, working sometimes deep down in a student's heart, sometimes flowering in a beautiful, strong, Christian character.

I was much struck by the criticism of three men, all teachers, and one a Christian, whose attitude toward the mission schools was that they were neither hot nor cold, but luke-warm, in teaching the principles of Christianity in their schools, and yet these men went on to say that even those students of the schools who did not become Christians, were unconsciously influenced to such a degree, that it affected their whole after life.

It seemed to me that I saw more of the heart of the work in the smaller towns and cities, than in the larger centers. I went on a little pilgrimage to Annaka to revive my knowledge of Niijima Sensei. While there, I met the pastor, Mr Kashiwagi, a pupil of Niijima Sensei and a graduate of the Dōshisha. He took me into the pleasant, comfortable, little church, and it seemed rather home-like to greet the faces of Washington and Lincoln on either side of the platform. Martin Luther and Joseph Niijima, held up by neat pink and white rosettes, occupied the places of honor. With great pride, Mr. Kashiwagi showed me autograph letters from Mr. Niijima, framed and hanging in the church. I thought he had reason to be proud of the audience which gather.

ed to hear a lecture that afternoon. I met several of the church members; "a strong Christian," "a good man," "my right hand," was the way he introduced them. One of them told me it was the second largest of the *Kumi-ai* churches in this province, and one of the school teachers, not a Christian, said that the pastor and church "made for righteousness" in the life of the community. A lady spoke with enthusiasm of their large and successful Sunday-school, and that it was a joy to work in it.

One could not help feeling the indwelling spirit of Christ, which radiated in kindness and helpfulness from the pastor and his delicate, little wife. The Buddhist student whom I had taken along as interpreter, was so impressed by it that he said several times, "How kind those people are!" and I could not forbear the little preachment, "That is because they are Christians; one cannot be a real Christian without being kind." But, in justice to the Japanese people, please let me say, right here, I have met with nothing but kindness at their hands; they have often gone out of their way to set right a poor, bewildered *ijin-san*.

What I have said of Annaka, I might repeat of Kiryu, except that the ground there is stony, and the people are well satisfied with the bare of life. This makes it difficult work for Mr. Hishimoto, but does not discourage him. He seizes every opportunity to reach the people. Once I was to speak at a women's meeting; my interpreter happened to say that several teachers wanted to come, but he told them the service was for women only. Mr. Hishimoto immediately telephoned to these men, and, as a result, they all came to the little gathering. So, in every way, he is trying to tell the "story of Jesus," but he is sadly hampered by the lack of a church building.

The work of the kindergarten in Maebashi is very successful; due in great measure to the talented kindergartner, a lady born with the mother-instinct, who watches over, shields, and guides her little flock of about 60, in a beautiful, skilful

way. The child is fortunate who is entrusted to her care.

Mr. Tsugi's work as pastor of the *Kumi-ai* church, and Miss Griswold's extended and effective influence in Maebashi (assisted by Mr. Kimura's valuable services), bore its fruit in the ingathering of many persons into the church during the winter. The girls of the Jo-Gakko besieged Miss Griswold, almost day and night, with, "Sensei, may I be baptized? Must I wait till I am older, Sensei?" It was good to see their joyous faces as they announced, "My father is willing." It is hand-picking, but Miss Griswold has developed spiritual eyes, which look keenly after the "little ones," working beyond her strength in shaping the character of her pupils, and in impressing them with true ideals, "doing the King's work all the dim day long."

(MRS.) HELEN FRANCKE.

### Ten Days Afield in Shikoku.

Shakespeare writes somewhere about "the winter of our discontent made glorious summer by the coming of"—something or somebody. Shut out from field activities during the cold months, I seized with avidity the signs of dawning spring to get into the waiting country districts, and planned a ten days' bout from February 24. Some of the "glorious summer" elements were lacking, and I ran into all sorts of things—bright and warm, dark and chill, rain and snow, glassy seas and turbulent waters—the latter causing a boat delay of six hours in one case. But the trip itself was glorious, and nothing but the bright aspects now remain in memory. Seven places were visited; baptism and communion services were conducted at each; seventeen addresses were given to churches, Sunday-schools, young mens' societies, womens' societies, and King's Daughters; twenty-nine adults were examined and baptized, of whom twenty-two were men and seven, women; and many consultations were held, one of which settled the Saijo Church



in its determination to go ahead with its building project, for which the members have secured a valuable site of about 400 *tsubo* (a third of an acre).

The places visited and the number of new members received were: Komatsu, 1; Saijo, 8, Niihama, 5, Yamane (up in the Besshi hills), 1; Kanonji, 2, Marugame, 10, Sakaide, 2. Promising inquirers at all these places indicate another like ingathering not many months hence. Humanly speaking, these results are due to the splendid activities of our enthusiastic workers, Yamanaka, Aono, and Kondo, evangelists, and Mrs. Takagi, Bible woman, all backed by growingly enthusiastic churches. The testimony of these candidates, at the time of their examination, was an interesting commentary upon the diverse means used by the Lord to bring his children into the fold. Here were teachers of middle and primary schools, pupils, doctors, policemen, officials, merchants, farmers, and men of independent means; wives of bankers, officials, teachers, and merchants; some wives led by their husbands, and husbands led by their wives, children led by parents and parents led by their children; while pastor, Bible woman, and Sunday-school teacher were ever the foremost agents of the Spirit's working. That was an interesting row of young men that stood up together at Marugame, six students of the middle school, all entering the church thru the Sunday-school gate.

At Tamatsu, a village just out of Saijo, I addressed an interesting Sunday-school that is held in the home of one of the Saijo church members, who has become an enthusiast in this sort of work. Here was a bright crowd of two hundred girls and boys (the latter being the large majority), whose decorum and singing were beyond praise. To me, an impressive part of the service came at the close of the prayer, when, instead of the more or less irreverent "A—men" that one often hears as the final punctuation at that point, the whole school, with heads still bowed to the floor, sang softly the first stanza of "Holy, holy, holy, Lord."

In the little chapel at Kanonji we sat next door to a recent and heart-rending tragedy. On my last visit there in November I had baptized a mother and three of her four children—a grown son who was in the railroad business, and two daughters. The oldest daughter, who had previously been in attendance, might have joined with them at that time, had she not recently been married to an army officer and gone to Zentsuji. After only a few months of happy married life she had been brutally violated by another officer during her husband's absence from home. He immediately divorced her, and she returned to her mother, who in turn took her at once to her pastor, Mr. Aono, for advice and consolation. Unfortunately he was absent from home for a few days, so the mother left her there with the pastor's wife and family till his return, which was expected soon. That night she attended the church prayer meeting, and seemed much affected. After passing the night and most of the next forenoon at the parsonage, she went out about noon ostensibly to make some purchases; but not returning by late afternoon, an anxious search was made, which resulted in finding a letter in the room she had occupied which revealed her determination upon self-destruction. The letter, which I later read, was a most touching epistle, couched in truly Christian phraseology, expressing her deep regret at the disgrace that had come to her husband's name so unwittingly thru her, and telling of a dream she had that night where God had told her in trumpet tones that by returning to her native place and sacrificing herself, she could expiate the guilt and restore her husband's good name. Poor, misguided child! And yet one cannot but feel a certain touch of nobility in this young girl of twenty, who was glad to sacrifice her all for another's sake. Wherever the vision came from, she was not disobedient to it, and travelled alone that night across the mountains to her native place in the Province of Awa, whence she mailed a most touching letter to her

mother, and after most careful and deliberate preparations for burial, including bath, fresh hair dressing and fresh garments, she weighted her sleeves with stones and lay down in a quiet pool of the river near the home of her childhood, and calmly performed that mistaken act of expiation. There she was discovered next day by those who had gone out in search, and those who saw her say she looked like one who had just fallen asleep.

To the credit of her husband be it said that he attended the funeral, and expressed regret at his hasty and inconsiderate decision; and to the credit of the regiment be it said that the brute who was the cause of the tragedy was dismissed the service. But the seeds of lifelong regret have been sown in many hearts at this most pathetic sacrifice.

H. B. NEWELL.

### Otaru Letter.

A request has come for "an article" for MISSION NEWS, but as that sounds rather formidable, here goes for just a chatty letter to tell you something of what our life has been like since we braved the straits and landed in this New England of Japan.

Snow! snow!! snow!!! If I tell you that it is snowing here to-night, that will be no news, for it has been doing that most of the nights this winter. The snow is drifted three feet above the sill of our dining-room windows, so when we sit at the table our view consists only of this bank of snow, the tops of the nearby hills and a bit of the sky. Fortunately, however, though there is plenty of snow here, the cold is not as intense as in the New England from which we came.

But to go back to my original subject—our life in the Hokkaido. We looked upon Sapporo as only a temporary home, and the year spent there was of great value to us. It was largely a year of adjustment to changes of climate and environment. We were glad of an oppor-

tunity of becoming well acquainted with our fellow missionaries, and the work they are doing. Though much of our time was spent in study, we were still able to do some active missionary work. Mr. Holmes became better acquainted with the country touring work. We received and made calls, and about the first of February I relieved Mrs. Rowland of the care of the Otaru girls' club. We soon began to feel that we wanted to supply Otaru's need for a missionary family, and so the spring and early summer were full of plans for getting the mission house ready for occupancy. At last, with new floors, electric lights, paint, etc., it seemed so inviting that September first found "the happy family" moved in, and ready to settle down for as many years of service as shall seem wise.

Six months of work isn't a very long time, but it has been long enough to make us feel the tremendous opportunities which are ours, and to make us long for the time when the barrier of the language shall have become somewhat more surmountable.

The *Kumi-ai* (Congl.) church here in Otaru is independent, but had gotten into rather a run down condition, so we decided that our first effort here in the city, must be to help build up a stronger church. Soon after we came here special evangelistic services were held by Mr. Kimura, and later by Mr. Kanamori, leaving ninety inquirers, who expressed a preference for the *Kumi-ai* church—a tremendous responsibility for a church, which was having an attendance of scarcely twenty people at its Sunday morning services. Partly because of the work of the two evangelists and the faithful work of the pastor, and partly because of the fact that a missionary family is once more connected with the church, the attendance has increased about seventy-five per cent. Thirty-eight people have come into the church, twenty-seven by baptism, nine by letter, and two by confession. There is still much to be desired in the way of regularity of church attendance by the church members, but that might also be said of



many other churches in Japan. One of the church members was recently heard to say that he feels quite homesick when he goes to church, for there are so many new people in the church that one can scarcely find one's old friends.

Besides the various church services which we have attended, Mr. Holmes has had two English Bible classes—one at the church on Sunday evenings, before the regular church service, and one here at the house, on Friday afternoons, for the students of the chu gakko (middle school), which is just below us. In many of the church services and in these two classes, my slight knowledge of music has been valuable, for I have been able to play the accompaniments for the singing.

Early in the fall Mr. Holmes also started a Sunday-school in our neighborhood. Before Christmas the attendance averaged about 150, but recently, because of the starting of a rival Buddhist Sunday-school, and also because Christmas is over, the attendance is not quite as large.

During most of the year my helper lived in our home, and in so far as home duties would permit, we have made calls, and in this way become better acquainted with the church ladies and inquirers. We have also had meetings of the girls' club twice a month. This club was formed by Mrs. Bartlett, and when she was obliged to leave it Mrs. Rowland could not see it die, and so came from Sapporo twice a month. The pastor has also been very helpful in the meetings. When I first began to come to Otaru, last winter, there were three girls in the club, who were church members, but, thanks to the work of my predecessors, and to the special meetings held by Mr. Kimura and Mr. Kanamori, seven others have received baptism and united with the church.

Before January first Mr. Holmes, with others, made three evangelistic trips into the country, being away from home something over a month. On one of these trips his teacher was left as evangelist in Teshio—our new out-station.

I would like to take time to tell you

of our wonderful view and our more wonderful little son, who is now almost two years old, but all that must be left for another time.

(MRS.) JENNIE EDWARDS HOLMES.

### Mr. Kanamori in Kyushu.

1. There is only one God. He is infinitely greater than the special manifestations of nature, the great stones and trees, the foxes and badgers, greater than the heavenly bodies, for these He created, greater than the great men—which things you are accustomed to regard as gods. Neither is He an imported God, but just as much our God as the God of Europeans. He is Creator and Lord of all the universe. He also is our Heavenly Father; and we have direct relations with Him, direct duties toward Him.

2. All men are sinners; not necessarily before the law, but before God. The seat of sin is our hearts, and frequently this heart-sin works out in our acts and lives. The heart-sin of jealousy and hatred is the egg that is brooded until the chicken bursts the shell and the sin of murder is done—a sin of act. You are all compelled to admit the serious state of Japan when looked at from this angle. Society is rotten from the top down.

3. Salvation from sin and its effects—our entrance into heaven—are secured by the death of Christ upon the cross. He was substituted for us in the punishment that God must mete out to sinful men. He suffered for us. He offers us salvation.

These three points, God, Sin, Salvation, the San Koryo of Christianity, are all that you need to know before becoming a Christian. Will you not sign this decision card now? You *know* quite enough; all that you need to do is to *decide*.

The foregoing forms the substance of the one speech that Mr. Kanamori is making to every audience that he faces on this Kyushu campaign. His first point occupied twenty-five minutes of the first

talk in Miyazaki; the second point, including a tremendous arraignment of Japanese personal and social life to-day, took fifty minutes. (To some, at least, this was the most effective part of the address.) Christ's death on the cross to redeem us, with a graphic description of his suffering, and including the appeal, took forty minutes. The actual circulation of decision-cards and pencils, with the return of the cards to Mr. Kanamori, who at intervals announces the number, is accomplished in fifteen or twenty minutes. After this, each card-signer is presented with a copy of Mr. Kanamori's book, "The Christian Belief." This book, which was published last August, had, inside of four months, passed through its fortieth printing (XX. 5, p. 99). During this time Mr. Kanamori himself had given away some 8,000 copies, including those presented to the 6,000 card-signers in his fall campaign in the north. The giving of this book well illustrates Mr. Kanamori's spirit. He receives for his work no personal emolument, needing none for self or family. He asks for only his travel expenses and entertainment. All the money he receives as a recognition for his work he turns right back in the form of this book into the work, and usually right in the field of the donor of the money. It is this unsolicited *o rei* which enables him to broadcast his book in this way.

"The Christian Belief" consists of twelve chapters (XX. 5, p. 107). The first eight of these deal with the three points of his talk, in the same way, and frequently in identical words. The last four chapters deal with the three Christian duties of prayer, Bible study, and work for the Master. It is a wonderfully usable and greatly blessed work.

The above concerns the campaign itself; but quite as important in Mr. Kanamori's own opinion, are the two periods of preparation and following-up. Each Christian is individually enlisted as a worker; he is asked to select the people for whom he wishes to work and pray, and then—to work and pray. The success of the meetings depends on the

faithfulness of this preparation. The real pull, of course, comes in the following-up.

Experience seems to show that from any one of three different points of view the campaign is a success.

1. The church members are aroused to their Christian duty as never before. In general, it is a deep spiritual revelation that a God infinite in power can use a representative of the humn race as an instrument in the exhibition of that power to men, as they see Mr. Kanamori used. The thinking Christian is filled with awe at the release of such power as he has read of in Acts and elsewhere, but has never before realized.

2. In towns where there are two or more denominations at work the usual experience is that the getting together for the campaign (for interdenominational co-operation is one of Mr. Kanamori's requisites) is a real advance towards a more harmonious co-operation in general.

3. The number of card-signers is beyond all experience. In fifteen meetings at ten different places in Hyuga, almost a thousand decisions were made. But the campaign is not merely for Hyuga, it is for all Kyushu. Mr. Kanamori offers to go to any town which has a pastor or evangelist to conserve the results. For the first fifty days the largest harvest was at Kagoshima; for three consecutive nights during which the congregations were 2,400, or more, the decisions made were 351, 319, and 303, respectively. Of the thousand decisions in Hyuga one hundred twenty-six were made by the bigger boys and girls of the Orphanage, who are now bound out at service in the houses of farmers near Chausubara. In general, it may be said, though there are many decisions from middle-aged and old people, that by far the larger part of the signers are the younger people. The wonderful visible results of the campaign are shown by the statement that in the first fifty days, in the southern part of Kyushu, the cards were signed by some 3,500 people. The real blessing in lives is immeasurable.

CHAS. M. WARREN.



## The Seison-in Inscription, Mt. Hiei.

The substance of what appears on the face of the bronze memorial to Ajari Zenshu, at Seison-in, is as follows; it begins with a caption:

Introduction, Life Sketch, and Inscription Relating to Zenshu Shōnin, Hōin at Yakuju-in of the Tendai Sect.

From antiquity men of lofty intelligence and great virtue, whether born into this world or dying out of it, certainly exhibit resolute and persevering conduct in planning how to help men and save them. Altho there are occasions when they are in the public eye, and others when they are secluded, yet they care nothing about these, but certainly labor, with might and main, thru life, to attain their object of benefiting and saving men. If they have not both ability and virtue well matcht, and if their learning does not surpass that of other men, how can they enter this class of benefactors?

I have recently been reading the biography of Zenshu, a Tendai priest of Seyaku-in, and have come to know what sort of a man he was. His ordinary name was Zenshu, but his special name was Tokunuken. He was the son of a family named Tamba, of Kōga Gun, Ōmi, and in early years was very precocious. His nature was of a merciful and beneficent turn. Greatly respecting the prior at Yokawa, Mt. Hiei, he became a priest. Just at that time the attack, during Genki, by Taira Nobunaga occurred, and all the temples of Mt. Hiei, without exception, were burnt, and the priests scattered like the stars of heaven. Zenshu at once exchanged his priestly robes for his former worldly dress, and became a physician. Zenshu, as physician, impartially mingled with Toyotomi Hideyoshi, and with common people, and his fame spread widely. Hideyoshi became Shōgun and established his government, and Zenshu became a member of his *Dai-in* (body of court physicians, *jū*), with the rank *shōshihon*; and he met with greater kindness and favor than

the various other physicians. Both the official class and the common people held him in high regard.

Zenshu once visited the Dai Jingu, at Ise, for worship. Finding the *gun* officials were repeatedly confiscating rice-fields, and that the annual taxes were very exorbitant, so that the people suffered, he lodged a complaint with the authorities, asking that the officials be dismissed. The Ise priests came with money, to explain and apologize. Zenshu replied: "The reason for my accusation was reverence for the gods—not because I am prest by poverty and cold. Don't you gentlemen understand *this*?" and returned the money.

Soon there followed an epidemic at Kyōto. Zenshu, by distributing remedies for a hundred days, saved the city, and restored a countless number of people. Reviving those about to die and bringing them back to life, his meritorious deeds were not less than those of Yakuo Daishi, when in this world. All people appreciated this as a blessing. Zenshu immediately returned to the priesthood, and was raised to the highest position in it as *Hōin*. He was always thinking about the restoration of Mt. Hiei. On a day he quietly said to Hideyoshi: "As for this mountain, now for about a thousand years since Dengyō Daishi founded his sect here and since Kwammu Tennō first erected temples here, it has been a seat of Buddhism for the protection of the country, and should not be abandoned for a single day. Because of the war of Genki, it met with misfortune by fire. The priests fled for life, and the sacred light reflected by the images, was lost. It was a great national misfortune. If you are intending to take over the government now is exactly the opportune time to restore Mt. Hiei." Hideyoshi replied: "If I wisht to do that, it would be very easy, but since my former lord gave command to burn the temples, for the sake of good government, I dare not act contrary to his policy. But as regards you, you have the favor of the gods and ability in abundance; if you

become promoter and secure a large following, I think you will surely raise the money. I also now will contribute two thousand *koku*, and so assist you. We contributors will do a good deed. Isn't that a fine thing?" Then Zenshu contributed all he could, and, at the same time, sought contributions from many others, and, by great exertions, he soon made necessary preparations for rebuilding the temples. Then Ichijo Kaidan-in, Kyakujin-no-Shinshi, Yakuju, Getsuzō, Tōkō, and various cloisters (*boin*) all gradually began restoration. Many priests assembled for the purpose, and the structures were very soon erected as of old—quickly restored like the former ones, as if in a fillip.

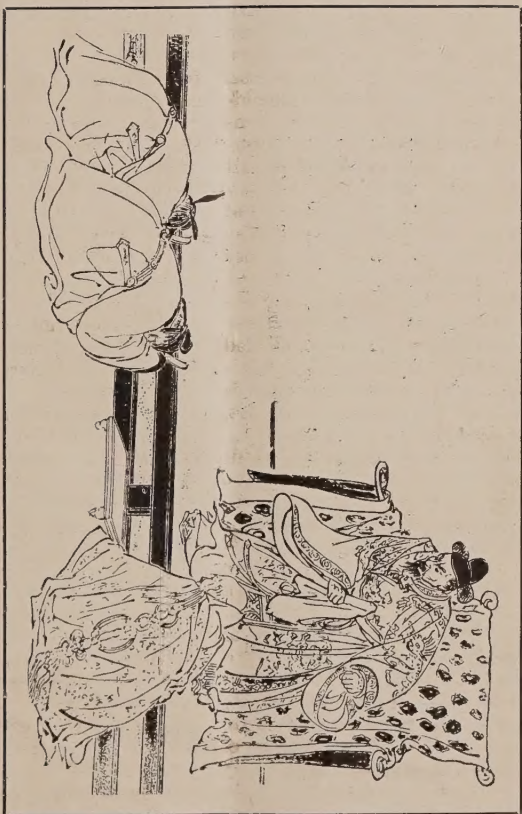
Hideyoshi, upon learning this, was greatly pleased, and, granting three thousand *koku* of public lands, afforded the necessities for the temples of this mountain. And Zenshu, keeping his mind bent on this excellent enterprise, practiced *nembutsu zammai* incessantly.

One day, realizing that he was about to die, he said to his disciples: "I have always been thinking how to save men, and I have thought how to restore this mountain as it was before the *Genki Heisen*. Now a great deal has been accomplished in the line of my constant desire. I have no cause for regret. After my death, I do not wish you to set in order many and various offerings before my remains, nor that you should hold memorial meetings; merely cover my body with a basket of earth, and illuminate my soul with a cup of water; it will be sufficient if you bury my body in this mountain." Upon finishing, he died. This was the 10th of the 12th month, 1596, at the age of 69, and his disciples buried him in accord with his command. He was mourned far and near, by priests and laity. Ah! if there's a man in the world deserving praise for a limited extent of his virtue and conduct, the community furthermore do not forget his customary life. Much more, Zenshu's noble deeds are not confined to Mt. Hiei, but extend also to the

common people and all beings. He was very sparing in the use of things for his person. He exerted himself greatly for Buddhism. I must transmit, however inadequately, some account of his virtues to future ages. On the second of the 9th month, Oct. 22, 1596, two ambassadors, Yō Hōkyō and Chin Ikei, from Emperor Shinsō, of the Min Dynasty, came to Fushimi Castle, and giving Toyotomi the title, made him king. Zenshu acted as interpreter and go-between, and gained great reputation thereby, but Zenshu, while noting this, yet did not regard it at all in the same light. The Chinese emperor's letter is still well preserved. The following winter Zenshu died, now eighty-four years ago. His priestly successor, Sōjō Inkai, of Kyōun-in, a man of great excellence, out of appreciation of Zenshu's great benefaction (in restoring Mt. Hiei), came with his biography, requesting me [Mokuan] to prepare this inscription. Admiring his [Inkai's] filial piety, I could not refuse; therefore I have prepared this inscription: Tendai's peak causing a soul to descend (from heaven), gave birth to a sage here (on Mt. Hiei). Buddhism again becoming prosperous, Yakuju (Zenshu's temple), the dried up tree of medicine (Mt. Hiei) returned to life again, and priests and laity became united once more in faith; raising up the dying, he brought them back to life, and bestowed kindness upon every household. His results were many and successful, and they gave him great fame in the Buddhist world. He died at sixty-nine years of age, after a life which was like a fillip. After death nothing remained of him; he became like a cup of autumn water, with which one purifies his soul. The multitude also drink this water (*i. e.*, will be enriched by the virtuous deeds of Zenshu). By casting this inscription in imperishable bronze the tranquillity of Mt. Hiei will long be secured. See XX. 6, pp. 115-7.

ARTHUR W. STANFORD.





Toyotomi Hideyoshi, the Two Chinese Ambassadors,  
and the Japanese Interpreter (XX. 6).

The picture is found in No. 6 Reader of the Primary School series illustrating a reading lesson on the subject of the Chinese embassy, Oct. 22, 1596, at Osaka Castle, when, in the name of the Chinese Emperor, it offered to invest Hideyoshi with the title of King of Japan. In the series of readers in use in 1887, No. 7, there are three lessons on Hideyoshi, but this event is not included. The Japanese interpreter may represent Zenshu. In the picture Hideyoshi's attitude is that of rage, as described in the closing paragraph, p. 117, XX. 6. In the Reader he is represented as shouting ; " Isn't there an Emperor in Japan ? " and driving away (*oikakesu*) the ambassadors, or sending them back to China.



### Field Notes.

The work going forward in Kyushu is so important that we are glad to incorporate here a large part of a letter from Mr. Warren, giving facts additional to those in his article. He says:

"Last week I went to Shimonoseki to meet and bring back to Miyazaki a secretary of our board with his wife. On the way I stopped at Kumamoto for the purpose of getting acquainted with the feeling among the missionaries and churches with regard to the Kanamori meetings, as they were able to take an after view of the campaign as a whole. I found only the most fully expressed feelings of satisfaction. It seems to me fair to sum up the situation as follows:

"In the Kyushu Gakuin (Lutheran Mission Chugakko) there were 191 *kesshinsha*. In the town, for four meetings there were about 660. There were over 1,500 present at one meeting, with almost 200 *kesshinsha* on the Saturday evening. The six churches have, on the average, something over 100 new people to train.

"The non-numerical results are also splendid. The churches got together as never before. The Christians worked as never before. The city was districted and each church was responsible for a certain district. Every house in each district was visited, and the master of it was inquired for. A personal, verbal invitation was given him if present, or to the one who came in his place to the door. Street preaching was done every night. In one or two cases where the pastor seemed somewhat cool towards the general proposition the attitude of his church-members virtually forced him to undertake the work. It was eye-opening for everybody that God could use men as they saw men used in this campaign.

"Aleo, the town was stirred as never before. It has been an unsympathetic place, but the attitude of many seems changed now. The meetings were more talked about, and more interest shown than in any campaign before. A Buddhist society of the No. 5 Koto Gakko

came in a body the last evening, and came with the intention of making as much trouble as possible. But their interruptions and general interference seem to have had the effect of arousing only sympathy in the hearts of those who before had been apathetic.

"The Baptist church reports that the night after the meetings, at its regular weekly prayer meeting, over 80 were present, and of these 48 were *kesshinsha*, more than half of those who expressed their preference for joining that church.

"Mr. Kanamori reports of the Kagoshima meetings as follows: Congregations of 2,700, 2,500 and 2,500 respectively for the three nights. The *kesshinsha* were 351, 391, and 303 respectively; total 973. So far as I am aware, this is the largest number to sign the cards at any one meeting; and the aggregate for the three nights is surely a record. "Kagoshima was shaken from its foundation," says Mr. Kanamori.

"In Miyazaki town the work of harvesting goes on. As always, it is difficult to get the people out to their assigned classes every time, but we have hopes of leading most of the deciders, except those who are just about to graduate from school. Of these there are many, and they will be scattered about the prefecture and to some extent lost. Those campaigns which do not come just before the busy examination and graduation season, may consider themselves very fortunate."

Those of us who reside in Kobe little realize how many Japanese emigrant girls and women sail from our beautiful harbor. The *Siberia Maru* which sailed from Yokohama March 8 for San Francisco, carried 209 Japanese brides-elect for Hawaii and United States. How many embark at Kobe we can not say. But the importance of establishing Christian work at Kobe for this class of people has strongly impressed us, and we again add further information (XX. 5, 6) about what is being done at Yokohama, taken from the statement of the Y.W.C.A. about their Emigration Department:

"When we consider the fact that Japanese women are going abroad in increasingly large numbers, our attention is called to the many problems arising from this condition, the most serious of which are due to the lack of knowledge of foreign life, and lack of preparation for it. Since the beginning of the Yokohama Young Women's Christian Association in June, 1913, the ladies have had this matter in mind, with the idea of helping to prepare women for life abroad. The attention of the National Committee of Young Women's Christian Association of Japan had been called especially to the condition of affairs in California, and during the recent years the Committee has put much study into the matter, consulting with prominent American and Japanese people in California, and visitors to Japan, who were especially interested in this subject, with the result that a firm conviction was reached that something must and can be done by the Young Women's Christian Association to teach the Japanese woman how to create and build up her American home-life. At the same time that investigations were begun here, dissatisfaction with the present status of the Japanese woman immigrant was expressed, both in Shanghai and Honolulu, and in the United States the National Board of Young Women's Christian Associations invited Miss Michi Kawai, national secretary of the Association in Japan, to visit the Pacific Coast and make some first-hand investigations. Miss Kawai travelled from San Diego to Vancouver, visiting all the large cities where Japanese are congregated, and even going into the country districts. She also went to New York to study the work of specialists in connection with the immigration from Europe. She interviewed the Japanese consuls, the various Japanese societies both in New York and on the Pacific Coast, and asked prominent people for their ideas concerning Japanese women in America. Miss Kawai spent a year and a half visiting and living among the Japanese people in various places, learn-

ing their desires, disappointments, successes and failures, dangers and temptations, joys and sorrows, and seeking to know the causes for them.

"In the spring of 1916 the Young Women's Christian Associations of the Pacific Coast organized an Immigration Department with the help of Miss Kawai and Mrs. Bremer, the Immigration Secretary of the Young Women's Christian Association in New York. American and Japanese secretaries were called to give all their time to the work, among them Miss Topping and Miss Ellis, both of whom were formerly missionaries in Japan. With the permission and approval of the Superintendent of Immigration, Miss Ellis is established on Angel Island, where she meets all the women arriving from Japan, and takes care of them as they need, putting them in touch with people in the towns to which they go, so that they may be befriended and guided in their new lives. Under the same committee work is being started in Honolulu.

"This is the psychological moment to open actual work in Yokohama. At a publicity meeting held the last of October the Governor of Kanagawa-ken, the Mayor of Yokohama, Mr. Saburo Shimada, and Dr. Soyoda expressed their strong approval of the undertaking. On the first of November the new Association building at 84 Rokuchome, Honcho-dori, was opened for work. Where possible, the Emigration Department will co-operate with the general Emigration School (XX. 6) near by, since there are a great many things which only women can teach to women. An outline of work in the Department is as follows:

1. The Association will give all the help possible to women going abroad.

2. Lectures will be given in moral training, etiquette on board ship, foreign customs, housekeeping, hygiene, care of children. As many hours as possible of simple work will be given in one week for the women who spend only a few days in Yokohama before sailing. Regular courses of a month or more will be



planned for those who wish to spend a longer time in preparation.

"3. The Association will recommend reputable boarding places to girls coming to the city, and will help them with their foreign clothes and shopping.

"4. Letters of introduction will be given to the Young Women's Christian Association of the city to which girls are going, and boats will be met, either here or on the Pacific Coast, if requests precede their arrival. Especially, on account of the co-operation of the Immigration Bureau at Angel Island, can we put women bound for San Francisco port into touch with the right people there.

"5. When possible the Association will gladly make investigations concerning the reputability of men who have sent to Japan for wives.

"6. Students who wish help will be given advice as to choice of schools, outfits, preparation, et cetera.

"The new Young Women's Christian Association quarters in Yokohama are ten rooms or more in a large foreign building near Sakuragicho, convenient not only to the railway, but to the hotels, the wharf, the government offices, and the boat companies. Parlor, dining-room, bed-room, and toilet have been fitted with foreign furnishings, and a room has been arranged for cooking classes. Teachers, both Japanese and foreign, who understand the ways of both countries, have been secured, so that girls can be taught not only foreign ways and the use of foreign materials, but also the adaptation of Japanese materials. There is room also for a limited number of girls to live, if any wish to come for a longer time than a few weeks before sailing. Besides this equipment, there are the usual Association rooms for general work, classes, meetings, and recreation.

"The Emigration Department makes no charges for its work, except in the case of girls who enter courses of study of a month, or more, in the regular classes of the Association, and therefore it is entirely dependent on the gifts of friends for its support."

On the spring holiday, March 21, the Kobe Chinese young men's Noble Purpose Night-school and faculty had a group fotograf taken as a farewell honor to Rev. Stanley Fisher Gutelius, pastor of Union Church, who has been teaching in the school. There were some 55 young men in the group, and the school is flourishing, both educationally and as a moral and religious center. Miss Rupert appears as one of the faculty. The prime mover, Mr. Cheng, a clerk in the English Chartered Bank of India, Australia, and China, is an earnest Christian, and a man to whom everyone feels drawn. Dr. E. L. Smith, who met him at the Stanford Bible class, remarked that he was attracted to him.

On March 4 the first communion service was held at the Jōnan Chapel, Azabu, with 13 of the vicinage present, besides the four missionaries. Two young men were baptized. The evening service averages about a score, and the morning Sunday-school, about ninety.

There were four baptisms at Tottori Church on Meh 11, and two receptions by letter.

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### General Notes.

Miss Howe holds her head up high with legitimate pride, at having graduated 17 young women on Meh 27, as kindergarten teachers. Kobe College followed on the 30th with 23 graduates.

\* \* \* \*

Fifty seven graduated from the Bai-kwa Meh 23, including five from the higher dep't. Dr. Harada delivered the address on simple living and high thinking. Repairs and additions to the building will be made during this year to accommodate increasing numbers.

\* \* \* \*

By the ides of March the Russian progressive leaders had definitely determined "that to live by one man's will became the cause of all men's misery."

and Nicholas II had abdicated. *Ipsè dixit* men are not relisht for rulers by any great people of to-day, and the Kaiser and his autocrats may profit by the example of the Czar.

\* \* \* \*

We quote Henry Ford, not as matter of news, but for the sake of emphasis and example. "A pacifist is like a cat. It may seem a gentle creature that you can fondle—an inoffensive harmless sort of thing. But put a cat in a corner—or a pacifist—and you've got the worst kind of fighter you've ever seen. I don't believe in offensive fighting, either for an individual or a nation, but if anybody attacks me, or attacks the United States, believe me I'm, going to fight, and fight hard."

\* \* \* \*

The collection taken at the hall, Kobe, on Mch 31, when "Elijah" was rendered, amounted to 287.09 *yen*, and subsequent gifts brought the sum up to about 370 *yen*. It was hopt the Shurakukan, where the oratorio was given the previous night, and regular admissions were charged and appropriated by the Japanese management, would make a handsome donation in acknowledgment of the free service of the oratorio singers and players; in that case a free hospital bed would be entirely provided for at 485 *yen*, for the wounded of both sides.

\* \* \* \*

Everyone who knows anything about popular Buddhism in Japan, has heard of the *hachijuhakkasho* of Shikoku. The interesting *Ishiteji* in the suburbs of Matsuyama, is one of these 88 places on the round traveled annually by scores upon scores of pilgrims. They are Shingon centers, and by comparing the number of places at which any deity is chief, we may gain a rough estimate of how popular he is. Kwanon leads all, with 29 of the 88 dedicated to her, of which 13 are Senju, 11 Juichi, 4 simply Kwanon in our source, and only 1 Batō. Yakushi Nyōrai comes second with 23,

then Amida, 10, Dainichi, 6, Jizō and Shaka each 5, Kokuzō and Fudō each 3, while Miroku, Bishamonten, Monju, and Daihōji have but 1 each.

\* \* \* \*

In the works—Miss DeForest's "The Evolution of a Missionary" (Revell) and Mr. Davis' "Davis, Soldier, Missionary" (Pilgrim Press)—recently issued by two of our mission children, we have interesting and inspiring stories of two great missionaries of very different types, who yet developed under the same general environment, because they both came to Japan in their early ministry. Both these books should be in every good Sunday-school library. The Davis story is one especially well adapted for reading aloud in the family. Children and grownups alike will be held by the first part relating to the war experiences of Dr. Davis, and very likely the impetus gained from that part would carry the children thru the latter part, which naturally is not so exciting.

\* \* \* \*

Now that the revolutionary cause of popular rights and individual freedom has triumphed in Russia, the way will be open for the Venizelists to triumph in Greece, since the most plausible explanation of why the Allies have not driven the king from his throne, and removed the royalist enemies, is that Russian sensitiveness stood in the way. Some semi-apologists for Germany's course in Belgium claim the Allies have shown a parallel in Greece. But after the treaty of Bucharest, August 10, 1913, Serbia and Greece formed an alliance, by which Greece obligated herself to aid Serbia, if she were attacked by Bulgaria. If Greece had kept faith with Serbia, she would have gone to the rescue in October, 1915, when Bulgaria opened hostilities, and then the Allies could have used Grecian territory naturally and unhamperedly. The fact that Greece acted treacherously toward Serbia justified the Allies in utilizing Greek territory for their advantage so far as they could—just



as freely as they would had Greece fulfilled her obligations. Besides, despite king and royalists, a majority of the popular will of the nation welcomed the Allies' entrance. Treaty breaking whether by Germany or by Greece, is bad business, and deserves condign punishment.

\* \* \* \*

The Central Japan Missionary Association met at Osaka, Mch 13, and enjoyed a rare treat in the three interesting and helpful addresses by Bishop J. S. Macgeary, of the Free Methodist Board, by Rev. Edward Lincoln Smith, D.D., of the American Board, and by Rev. Edward Waite Thwing, of the International Reform Bureau. The Bishop has been some two years on a foreign missionary observation tour in India, Japan, and perhaps other lands where his Church has missions. He gave a very helpful devotional address on "But we see Jesus," Heb. 2: 9, making it quite practical and adapted to his audience. Dr. Smith read a long list of topics, mostly involving "problems" to which his attention had been called in Ceylon, India, China, Korea, and Japan, but he assured his auditors that he was not intending to discuss *all*—that he merely read the list to show how much his audience was going to lose out of what he might tell them, if he had time! After this pleasantry, he pitchd in, and lightly, but suggestively toucht on a surprisingly large part of his list, in a fine address. Some of us began to fear for Mr. Thwing, after two such excellent addresses, but he tumbled in *medias res* of his material, which evidently was abundant for a far longer address, and held the keen interest of his audience from start to finish, with his exceedingly interesting facts and doings in the direction of helping China to rid herself of the opium curse. For variety, ability, and practical interest to missionaries, we have never had *three* visiting speakers give us such a rich feast at one session.

\* \* \* \*

It begins to look as if events were inter-

preting to the Central Powers the handwriting on the wall. To the Hohenzollerns, the fingers of Destiny must seem to be writing, "Mene telcel." The murderous submarine policy does not appear likely to effect any radical change in the ultimate result of the war, tho it may hasten the end in a way diametrically opposite to that anticipated by Germany—it may increase the actively militant forces against Germany [It has], and bring her complete defeat the more quickly. Everywhere on land the inevitable closing in of the Allies goes on encouragingly, but we must expect temporary reverses, as in the past, for the remaining work of the Allies is not to be an easy walk-over. The *Chicago Herald* exprest the opinion of many Americans about the sea-policies of Britain and Germany. "The United States in case of Germany, is dealing with a procedure which violates law and humanity alike, and that has absolutely no claim to the title of blockade. On the other hand, the British procedure, save for the disputed point referred to, conforms fairly well to the general principles of blockade and conforms absolutely to the dictates of international law and humanity in its treatment of the lives and property of neutrals." The point at dispute, referred to, is nothing that may not properly be submitted to arbitration after the war, with a suitable claim for pecuniary damages paid by Great Britain. But the German lawless, murderous inhumanity and cynical callousness to the rights of neutrals, and to their strong protests and long-suffering forbearance, are quite unique crimes.

\* \* \* \*

Last year a new book by Ernest Fenollosa, entitled: "Noh, or Accomplishment: A study of the Classical Stage of Japan," Macmillan, appeared, containing about fifteen dramas, along with thirty pages by Fenollosa, about the origin and history of the Nō. It appears that he was a serious student of Nō, taking lessons from Umewaka Minoru, to whom the salvation of the Nō after the Restora-

tion (1868), was mainly due. Fenollosa seems to have known more about Nō, and to have witnessed more plays than any other foreigner up to his death. But all his material was left in the form of notes, selections from which have been put into shape, and the whole—translations and notes—edited by Ezra Pound. Fenollosa was unfortunate in the editor, who shows (and frankly admits) ignorance of the subject and of things Japanese. Some one with even a slight knowledge of Japan from residence here, might have given us a much more valuable work. If a competent editor had afforded copious notes, the book would have been worth far more. "Many facts [in the notes] might be extremely interesting if one had enough knowledge of Noh, and could tell where to fit them in," says Mr. Pound. The editor's undertaking is probably an example of assurance and audacity without a parallel in the 20th century literary world. Why didn't he associate with himself some competent Japanese, as Miss Stopes did? In spite of her superficial attainments, she produced a book of considerable value, due to the Japanese assistance she had. A competent Japanese adviser would have enabled Mr. Pound to make his book worth while.

\* \* \* \*

Bearing out our remarks last month about the time of plum blossoms, we found the plums at Tsukigase, probably Japan's most famous plum resort, at their best on the 29th and 30th of last month. Yabakei, glorified by the great name of Rai Sanyo, is more famous with Japanese, but, to our thinking, is not so interesting scenically as Tsukigase, or Shōdoshima, both of whose *sansui* effects outclass those at Yabakei. Tsukigase affords a very fine prospect of mountains and river, with just a touch of man's work—the bridge—to lighten nature's effect. Tsukigase has been consecrated by Bashō, we are told, as was also Shōdoshima (XVII. 3). At the plateau below Tsukigase Village, where stands

a summer house and two monuments, we find a poem by Bashō on the larger monument:

*Haru mo yaya  
Keshiki totonoo  
Tsuki to ume.*

The spring-like scenery is complete—moon and plumblossoms. In the Nō called "Kinuta" a passage refers to "the light of the plum flowers that reveal spring in the world." Plum-blossoms and cherry-blossoms overlap, since cherries begin to bloom in March, tho April is pre-eminently the month for them about Central Japan. The Yoshino trees are in bloom from mid-April till the twenty-fifth, or later. A well-known poem refers to the large mass of bloom:

*Yoshino yama,  
Kasumi no oku wa  
Shirane do mo,  
Miyuru kagiri wa  
Sakara nari keri.*

Tho I do not know the depth of Mt. Yoshino's haze, it is cherry-bloom as far as eye can reach.

\* \* \* \*

Dr. Smith took peculiar interest in the subject of Mission architecture, from the germinant fact that he secured a trained young architect for our North China Mission, who is now there assisting in the building enterprises of the Mission. Dr. Smith viewed our mission structures with a critical eye as he went about, and he ex pressed himself as believing that more use of trained architectural talent was desirable in missionary work. We ourselves were glad to find him interested, for have we not been appointed to the Mission Building Committee for some successive years—proof plenty that our competency and efficiency in architectural matters have the seal of approbation—by this large Mission of around seventy wise members? Moreover, out of seventy wise members only one other member has ever been deemed competent to serve on the committee with us, tho a third member got on by an amusing



mistake, and the one other competent member was dropt by the same process. Beyond all that we have said and might further add concerning our architectural suitability for the honors conferred, we may say without undue immodesty, that we are, at present, the doyen of the Mission Building Committee. Before leaving the subject of our modest attainments, we must state that in no single instance was any structure condemned by Dr. Smith, erected under the advice and supervision of the Building Committee since we have served on it. Therefore Dr. Smith's opinion that more trained architectural talent is desirable does not hit the Japan Mission. We may let bygones be bygones, and say nothing about the experiments the Mission made in past years with various incompetent building committees, and congratulate ourselves that we have learnt wisdom by experience, and now, for several years past, have enjoyed a fully competent building committee. But laying aside these serious considerations, we may, in lighter vein, refer to some of the for's and against's of the general subject.

\* \* \* \*

On March 20 Professor Starr, of Chicago University, lectured to more than a thousand Japanese at Osaka, on "Japan's Place in the World." After enumerating many reforms and improvements made by Japan in Chosen since its annexation, he said: "But you may give people good roads, improved agriculture, and better ports, and railroads, and schools, and good government, and justice in the courts, and still fail to win their love. You have totally failed in Korea to win the love and the respect of the Korean people. What is lacking? One thing is lacking,—the thing that the Korean people need and that you have not given them is affection, and respect, and regard, and friendship. When you show yourselves in your individual lives to the Koreans as friends, striving for the same ends, you will gain their affection and you will gain their hearty support.

"It seems to me that the most important lesson to-day that Japanese can learn is the lesson of equal rights and equal position for the Koreans as for themselves. I believe firmly that your interests are one. I believe firmly that Korea to-day under Japanese control, can be happy and rich and prosperous; that it can be a help to your nation, instead of a curse. But it can only come when you recognise them as brothers, and when you strive with them towards an end of common interest. Co-operation, not control, is necessary there," and after predicting that Chosen will be a future battle ground, he continued: "It makes a great deal of difference whether you have fourteen million friends in Korea when that hour of crisis comes, or whether you have fourteen millions who hate you and desire your defeat.

"Formosa! Saghalien! Korea! What next? South Manchuria is a natural field for expansion for Japan. I believe it is as inevitable that you will ultimately take and hold South Manchuria as that you should take and hold Korea. I expect that you will do that without question and without fail. I hope that, in the doing, you will be guided by justice. I hope that, in the doing, you will have sound principles of management. I hope that in Manchuria you will gain, without battle, the friendly co-operation of the Manchurian people in the expansion of your nation." We should like to ask the Professor *how* Japan could be guided by justice in annexing South Manchuria.

\* \* \* \*

There are two sides to the question of employing more trained architectural talent in missions, and it is not improbable that a full discussion would go far to convince both parties that the two sides are but the obverse and reverse of the same shield. If we had to state categorically, "Yes!" or "No!" we should be on the side of those who think more trained talent should be employed. We think an ideal way would be for

every large mission to have a member who had been prepared in architectural studies as thoroly as members are prepared in theological, or pedagogical, or industrial, or medical studies. Let that member start on his missionary life upon graduation, learn the language and gain all the general preparation that the young missionaries gain, and then take up some line of work at which he would be useful, and which would occupy him fully when not specially engaged in building matters. Let the mission architect be an experienced member of the mission before he is trusted with any great building operations; after that, if he made good, he would be the man to have the decisive voice in architectural matters, but with his acquired experience as a mission worker and his intelligent sympathy with the mission, he would not be above receiving suggestions from members.

To our mind there can be no question that almost any large station of an average mission will reveal the absence of proper architectural talent—and by *proper* we do not mean merely non-professional talent, for some architects make a botch, and some non-professionals make a good job. Merely securing a professional architect for the time being, will never insure a successful result, unless it be in cases of standardized buildings, where essentially the same kind of building will serve as well in Africa as in Europe, in Japan as in America. To be specific, the Dōshisha theological hall was planned by a professional, but it is a synonym for “unsatisfactory;” its general style is not pleasing to many; when completed its acoustic properties were distressing; some missionaries have thought that non-professional, missionary committees could have done better; more have thought such committees could not have done worse. The Dōshisha chapel probably suits American taste fairly well in its style, but it is too undersized in its proportions to please the eye. This was a non-professional, missionary work. The chapel at Kansei Gakuin is little

short of an eyesore—we were about to write disgrace. This, too, was the work of non-professionals. Professional architects of to-day, who are available to missions in Japan, by no means always strike twelve. Professionals who are sent out on a special mission to put up some particular hall, or house, or school, sometimes fail as conspicuously as non-trained mission committees. We do not know whether a professional was responsible for the Kobe Y.M.C.A. roof ornamentation (save the mark!), but we suspect one was responsible. We think no mission committee would have been thus guilty! Besides, it is said the acoustic properties of the gymnasium, used as auditorium, are bad. We can not go into this subject further now.

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### Personalia.

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Miss Susan Annette Searle past her Easter holidays at Tottori.

Miss Agnes Manford Allechin was one of the star singers in the “Elijah.”

Mrs. Frances Hooper Davis returned from her trip to China on the 25th ultimo.

Misses Cōzad and Ward and Mrs. Newell went to Beppu for their spring holidays.

Miss Mary E. Wainright attended the Kobe College Board of Managers' annual meeting on March 21.

Mrs. Cobb during March and into this month, suffered from neuritis, which was so painful as to make her a shut-in.

Rev. Morton Dexter Dunning reached Yokohama Mch 26, by the *Empress of Asia*, and began work at the Dōshisha this month.

Mrs. Otis Cary accompanied the Smiths to Tōkyō, Mch 19, and prolonged her visit well into this month, mothering and cousining.

During the latter part of March Miss Adams was laid by with a severe attack of grip, which led to bronchitis, but she has made a good recovery.

At Kyōto, Mch 31, Rev. Thomas C. Winn, D.D., missionary of the Presby-



terian Church at Taiku Chosen, and Miss Florence J. Bigelow, of the same Mission at Shimonoseki, were married.

Miss Martha Jane Barrows met with a painful accident during the last week in March, in the nature of a fall in one of her rooms, but nothing more serious than muscular injuries occurred, and she is now around again.

Mr. Asahiro Muramatsu returned to Japan by *Shinyo Maru*, Mch 10, after about eight months in the United States and Hawaii. We understand that he was unsuccessful in trying to raise funds for his ex-convict work.

Mrs. Jennie Conwell Haden died at her home, Kansei Gakuin, near Kobe, March 31, and was buried at Kasugano Cemetery, on the first instant. She had been in poor health for some years, and has been quite sick of late. She was formerly, we believe, before marriage, a member of the office staff in the foreign missionary society of the Methodist Epis. Church, South.

Among the members of our Mission from out of town, noticed at the rendering of Mendelssohn's oratorio, *Elijah*, at Kobe, Mch. 31, were Mr. and Mrs. Allechin, and Miss Agnes Allechin and Miss Elizabeth Ward, who both took part in the oratorio, Mr. Cobb, who played the organ, Mr. and Mrs. Hess, Miss Alice Cary, and Mr. White. Our Miss Harrison, of Kobe, took part in the chorus.

On March 8 the American Ambassador, Mr. Geo. Wilkins Guthrie, of Pittsburgh, Pa., died at Tokyo, after a few hours illness from a stroke of apoplexy which overtook him on the golf links. His death is sincerely regretted by the entire American community in Japan, and by many others. The Japanese authorities were kindness personified in their sympathy and many marks of respect shown in the funeral and other arrangements. Americans deeply appreciate the friendly tokens thus shown. He was a large-hearted man, whose personal character not only won the warm regard of his countrymen in Japan, but

greatly imprest the Japanese, and did much toward promoting good feeling between the two nations. A Japanese man-o'-war takes the remains to America.

Prof. Floyd Leslie Dorsey and Mrs. Emma Caroline Gleich Dorsey sailed for America by the *Shinyo Maru*, from Kobe, on the 9th instant. Prof. Dorsey goes home after completing a contract with the Kobe Higher Commercial School, with the intention of studying for a Ph.D. in Philosophy at Columbia University. He is a Phi Beta Kappa of Ohio Wesleyan Univ., where he graduated A.B. in 1912, and then came to Japan in April 1913, to teach; he taught at Shibushi, Kagoshima Ken, and at Obi, Miyazaki Ken for a time. His home town is Mounts-ville, W. Va. Mrs. Dorsey graduated from Ohio Wesleyan School of Music, with diploma, in 1911, in pipe organ and piano, and in 1913, in voice. She took the Slocum prize in music in 1911 for superior excellence. They will be greatly missed, especially in musical circles. Their address is 17 Lewis St., Delaware, O., Mrs. Dorsey's home town.

Rev. Stanley Fisher Gutelius and family, with Mrs. Josiah Edwards Kirtledge, sailed for America on the 9th instant from Kobe, by the *Shinyo Maru*. Mr. Gutelius has given excellent satisfaction as pastor of the Kobe Union Church for slightly over five years, and the farewell reception to him and Mrs. Gutelius at our Woman's Evangelistic School hall, on the 26th ult., was very largely attended by not only members of his congregation, but by many of those of All Saints' Church, including the rector, the wife of the bishop, and various others. Such a large attendance was a fine testimony to the well-deserved respect in which the Guteliuses were held by a large community beyond his immediate pastoral bounds. The Guteliuses have left a large hole in the community interests and a large circle of friends behind them. Mr. Gutelius is distinctly a fine preacher and the family a distinctly fine one. Brief formal exercises were held, during which

a purse of about 100 *yen* and a vase were presented to the Guteliuses, to which he responded in fitting terms, in the course of which he remarked that he had tried to give us his best in his ministrations, and we feel that his best has been of a high order. Mr. Gutelius graduated from Williams in 1901, and from Auburn in 1904, and is a Phi Beta Kappa. Mrs. Gutelius graduated in 1899 at Genesee Normal School (N.Y.), and was a member of Mt. Holyoke College 1904 class for a portion of the course, till ill-health demanded withdrawal. He was classmate of our Mr. Bell at Auburn.

Prof. Ernest Henry Wilson spent Mel 19 at Kobe on return from Ryukyu, and reported that he enjoyed his visit much; he went with the idea of remaining a few days, and stopt seventeen. The only native pine is *pinus ryukyuensis*, which flourishes on the coral limestone formation—apparently pines don't like limestone. A surprise to us is that the screw-pine, *pandanus*, which is no pine, grows there. This is an interesting tropical and subtropical tree, which abounds in the Pacific islands, and upon whose fruit the natives partially subsist.

The series of British stamps under Edward, for the Gilbert and Ellice Islands, bears a screw-pine, and our American Board missionary, Miss Hoppin, has written about the striking feature this "pine" forms in the landscape, and its importance for food in those islands. By the by, we slept, *cheu! bonus dormitat Homerus!* (XX. 5), for the Gilberts have never been German territory, and we have no desire to see them change hands. The frontispiece of Rev. Lionel Berners Cholmondeley's History of the Bonin Islands (XIX. 9) contains a screw-pine called "lohala palm," tho, of course, it is not a palm. We believe that our "Panama hats," which are so tough, are made of the fiber of the *pandanus* sent from Ryukyu to Osaka for preparation, and then returned to Ryukyu for manufacture into hats. The *sotetsu*, *cycas revoluta*, Thunb., is also a very conspicuous element in the landscape. Ferns are few, and, in general, there is no such dense, thicket-like vegetation in Ryukyu as we find in Japan.

At Tokyo, April 8, Ellen Emerson Cary was born to Rev. and Mrs. Frank Cary.

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